

THE MENACE TO THE ENGLISH RACE AND TO ITS TRADITIONS OF PRESENT-DAY IMMIGRATION AND EMIGRATION.

By G. P. MUDGE.

**To the Memory of the English boys who have fallen in
the War, this article is written.**

"Eugenics is the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally."

—SIR FRANCIS GALTON.

"The worth of a State, in the long run, is the worth of the individuals composing it."

—JOHN STUART MILL.

"There is no boy like the English boy—I mean the young men, of course."

—GENERAL SIR WILLIAM ROBERTSON.

"Among students of heredity there is an almost unanimous belief that the inborn characters of future generations will be affected by any change which is now taking place in the relative rates of multiplication of the different types of mankind."

—MAJOR LEONARD DARWIN.

"The great things of the world are accomplished by races which have a strong race-personality." . . . "Great men are scarce; the group personality is becoming indistinct and the personality of the race, by which success was attained in the past, is therefore on the wane, while the forces of chaos are once more being manufactured in our midst, ready to break loose and destroy civilisation when the higher types are no longer sufficient in numbers and effectiveness to guide, control or subdue them."

—MR. AND MRS. WHETHAM.

"Traditions go far towards the formation of character. An Empire or nation or school without traditions is a body without a soul."

—GENERAL SIR HENRY S. HORNE.

"We do not know why life should be a continual struggle between nations, as in the rest of Nature, we are only persuaded that it is a fact; and that if we ignore that fact we place ourselves in imminent peril of destruction."

—Morning Post, June 28th, 1919.

In the history of every great nation, there comes a time when it is expedient to take stock of itself. This introspective survey should take account not only of physical attributes, but of the mental qualities from which the traditions of a nation spring. A people can, if it desires to do so, determine its destiny within certain broad limits. These limits will be determined by the original material of which the nation was composed, as well as by material which may arise within it in the course of its history, either by way of biological mutation, by variant individuals produced

through gametic combinations, or by immigration of alien races, and by the evolutionary influence of good or bad traditions, including social customs.

To many Englishmen, the time seems long overdue, when it is expedient to take an eugenic review of the human material in these Islands, out of which the future English race will be evolved and the destiny of England determined for good or ill. It is possible, if we desire it, to re-habilitate in England and elsewhere, the great race that has carried its traditions of culture, sportsmanship and justice to every quarter of the globe. But, if our wish be otherwise, we can also let the last of this race pass out of effectual existence. In slow measure it is already being done, without positive effort upon the part of the race itself. The first step in the process was the decline of *conscious* racial existence. Englishmen had almost forgotten they were Englishmen; they seldom spoke or thought of their race and its achievements except among a dwindling section of English society where its traditions were *consciously* maintained and venerated. Only among this small section did an atmosphere exist in the home-life which inculcated the virtues of the race and its traditions. So far had this conscious remembrance of the race and all that it means been forgotten, that in present-day literature the chief traditions of the race are mainly to be found formulated in military textbooks and in some of the works of Rudyard Kipling. It is true that some time before the war a series of articles appeared in the *Daily Mail*, from the pen of "An Englishman," in which some of the English traditions were inculcated. But apart from this, the *Morning Post* seems to be the only one of our great newspapers that has consistently reminded us of an England, having a great wealth of national traditions and ideals.

There are many signs that the real England is at last awakening. She is doing so, it is mournfully true, over the graves of her best and noblest sons. The *public* expression by General Sir William Robertson¹ of his faith "that there is no better boy than the English boy," and the similar expression by Lieut.-General Sir W. Furze² "that the word 'England' had acquired a new meaning as the result of the experience of the last four and a half years of war," are portents that speak well for our race if we take heed in time. And among the signs that England is awakening to the significance of her racial worth and all that it has meant in the culture, chivalry, justice and sportsmanship of the world, we cannot fail to recall the recent poems of Rupert Brooke. Other indications, having the same meaning, are the formation of societies like the Boy Scouts and the Girl Guides. Even more significant and equally welcome is the fact that it is not only among the real leaders of England that we find this re-awakening of her racial expression, but also amongst the rank and file of her people. I could give many instances to illustrate what I mean, but I will content myself with two. In 1917 a band of Northumberland miners, recognising that their sons and brothers were in France, laying down their lives in the defence of England, decided that they too would give voluntarily to their country such

¹ *Morning Post*, March 4th, 1918. Address on "What we are fighting for."

² *Morning Post*, June 2nd, 1919. Lecture on Verdun.

savings as they possessed. So they publicly burnt their "War Bonds." These men of the English breed gave willingly all they possessed in the material things of life. By such a deed they showed that there was speaking within them the race-consciousness—the voice that impels sacrifice for the welfare of the race and the ennoblement of its traditions. The other instance I should like to give of the awakening English spirit was of purely chance occurrence. On the morning when Captain Alcock's and Lieut. Brown's feat in flying the Atlantic by the direct and continuous route for the first time was announced in the press, I was travelling through Dorsetshire, and I read of it while in a railway compartment with several Dorset men, apparently of the agricultural and farming class. I passed the remark to them, "The Atlantic has been flown." The first question put to me in reply was: "Is it an Englishman who has done it?" When I replied in the affirmative, there was obvious racial pride expressed in the words, "I am glad it is an Englishman." And time after time since 1914, I have come across signs of this reviving English consciousness, and correlatively with it a reviving spirit of comradeship among men of our race. The real and imperishable spirit of the people of England is shown by instances of this kind, and it is one worthy of preservation, by maintaining the race as pure as possible in both the ethnic and anthropological sense. In other words, preserving, as far as can be, an eugenic English race.

It may be, however, that we are awakening too late. It may be possible, too, but conditionally, that we shall awaken in time. There are two conditions, it seems to me, which are vital. We must possess English leaders in sufficient number and with intimate knowledge of the menace which faces us, and the English people must realise with their leaders the nature of the danger, and be prepared for the necessary effort to avert it. Every age brings with it the necessity for leaders of a certain mettle. In the critical period through which we are passing, England needs as leaders men with the instinct and of the courage, decision, and indomitable will of Edward I. and Queen Elizabeth. The production of such leaders, and of other English types equally valuable as leaders, from the remnant of the leadership class of the English race, is a problem which eugenics applied in the English fashion, consciously or unconsciously, can probably solve.

A nation is a community of individuals not only of similar racial characters, but imbued with common traditions, impelled by a common purpose and the willing subjects of a common law. The question of tradition in the evolution of the race is just as important as the physical characteristics of the race. Indeed, in the light of history and its biological interpretation, the one seems to be the correlative of the other. Just as "the leopard has its spots, and the Ethiopian his dark skin," so too the traditions of a nation depend upon the inborn physical and mental attributes of its members. They are the floral jewels of its growth, and as the plant is so will the flowers be. It is needful to bear the problem in view from this standpoint and to remember that it is men which make traditions rather than traditions which make men. And this is true in the vital sense that some traditions appeal only to men of a certain

inborn temperament and can be responded to by such men alone; while other men are physically and mentally attuned to quite different traditions and can only appreciate the traditions appropriate to their constitution. The capacity of responding to a given traditional outlook is inherited. This is a cardinal fact in the making of a race and it is also its noblest heritage. Hence the imperative necessity, in maintaining the cohesion of a people, of ensuring that its individuals are of the right inherent sort, physically and mentally. The individuals must be capable of responding to a common traditional outlook. In its application to national welfare, this, it seems to me, is one of the eugenic tasks. Biology teaches that blood is always thicker than ink, and history has demonstrated that heritage, in the vicissitudes of nations, is more enduring than graphic inscriptions and legal formalities.

If the history of the world instils us with the faith that in all-round virtues and attributes our own race is the best, and if, as we know our race, we believe it to be one of the more splendid flowers of the human growth, then there rests with us a great trust which I presume to say we ought not to betray. Nowhere within the broad zones in which that race has raised and extended its civilisation ought this trust to be forgotten; and assuredly to be disloyal to it in that small sea-girt isle which was the cradle and the nursery of the race would be a deed incompatible with the glorious records of its history. But if in the tragic epoch through which we have passed, when by hundreds of thousands the best and most chivalrous of our English sons laid down their lives for the preservation of English traditions, firm in the faith that the honour of those who remained behind would never be disloyal to the supreme sacrifice which they made, we still, either through intention or supineness, betray our English heritage and our dead, assuredly we shall deserve the fate which ever overtakes great races who have ceased to accept the responsibilities of greatness.

And that is the menace which I fear is before us. We are in danger of unwittingly allowing our traditions to be forgotten and our race betrayed. We may be only at the beginning of the process; but the silent fact is before us that we are already on the inclined plane of national demoralisation through the agency of racial betrayal. I will endeavour as far as possible within the restrictions imposed by the limits of the present article, to indicate my meaning.

Since the time of Oliver Cromwell a race of Oriental origin and traditions has been landing upon our English shores; and concurrently in even larger volume some of the best of our own race have been departing. From 1876 to 1913 a net population of British blood has left Great Britain to the extent of 6,282,110, of whom 58 per cent. were English, 30 per cent. Irish, and 12 per cent. Scotch. To this total we should add the children and grand-children they would have had if they had remained in this country. And it is a question we shall have to consider seriously whether we are wise in substituting for these men of British stock the foreign immigrants I shall describe. At such a rate of exchange, under the sole influence of this dysgenic factor it is merely a matter of time before the type of civilisation in England will be definitely and

irretrievably altered. Coincidentally with this foreign inflow and British outflow, there is a marked change in the social and political life of England, which itself is dependent upon biological changes of a significant kind. Though the consideration of this change is outside the present purpose of this article, it is nevertheless desirable that it should be borne in mind, because it is favourable to the supplantation of our own race by an immigrant stock of different anthropological and ethnic qualities.

The foreign inflow which I have mentioned as going on since the time of Oliver Cromwell was at first insignificant, but it has in recent years assumed increasing proportions. This fact is obvious to anyone who has knowledge of the conditions in the East-end of London and of a large part of Manchester. Almost daily, families of immigrants could be seen before the war landing at the docks. They were in strange garb and of facial features not Caucasian. Anything more un-English in aspect it would be difficult to imagine. I should not like to depict them in the positive terms that would best describe them. In gentler phraseology we are justified in saying that they are not among the jewels of the denizens of earth. Equally we are justified in saying that they can add nothing to, but will certainly take from, the physical and moral character of the people of this country.

It seems impossible to ascertain from official figures, until at least the year 1907, how many of these people annually and permanently settled in England. But from this year onwards a most valuable series of facts respecting immigrants became available. It is very necessary to bear in mind that until the Aliens Act, 1905, came into operation immigrants were able to land in this country without inspection. It is also desirable to remember that even now, under certain conditions, it is possible for immigrants to enter this country for permanent settlement without inspection and without our authorities having any knowledge of their antecedents. Undesirable immigrants may and undoubtedly do in this way enter the country. The annual returns of the prisons, workhouses and infirmaries, and the political activities of some of the immigrants, show only too well that this is the case.

Bearing these facts in mind, we can examine the statistics that are now available in the annual reports of His Majesty's Inspector under the Aliens Act, 1905. Accepting the correction and qualification which he makes each year from the balance of "alien passenger movement" inwards over that outwards, the net total of immigrants for the following years are:—

1907	...	...	...	...	32,000	immigrants.
1908	...	...	...	...	22,000	,,
1909	...	...	...	...	7,000	,,
1910	...	...	...	...	8,500	,,
1911	...	...	...	...	5,500	,,
1912	...	...	...	...	17,500	,,
1913	...	...	...	...	30,000	,,

The figures for 1906 are incomplete, but such as are available seem to indicate an immigrant entry of about 30,000.

This gives an average of about 19,000 per annum. These figures require, however, some analysis before they can express the biological or racial aspect of the situation. By merely totalling up the successive entries of each year we do not reach any understanding of the racial qualities of the immigrants concerned, nor even of the number of them now actually in the country. They belong to different races, some of Eastern and some of Western origin, and while they have been here, the ocular evidence that they have prolifically increased their seed, is clear. This is especially true of the races that are ultimately of Asiatic origin. It is difficult, of course, to arrive without laborious investigation at an accurate idea of what this natural increase is. It is an investigation well worth undertaking in the interest of our kith and kin. But it is not at all uncommon, on holiday occasions, to see families containing some seven or eight children, and frequently a greater number, between whom there are but slight differences in age. With the aid of a friend I was recently enabled to obtain some figures concerning the size of 11 of these Oriental families taken at random. The figures came out in the order in which they were ascertained at 7, 7, 4, 3, 13, 2, 5, 4, 7, 11, and 15. This gives an average of seven children per family. It does not represent the real capacity of these parents, because most of them are still within the child-bearing period of life. If we attempt to deduce approximately the population of foreign elements now in England and the possibilities of the future, we shall have to take account of the following factors: There are, as we have seen, something like 152,500 immigrants who have entered since 1906, subsequent to the Aliens Act coming into operation. We can assume that the average annual entry would not have been less, but was probably greater, in the years preceding the operation of this salutary if still not wholly efficient Act. If we go back only as far as 1900, this would give us another 114,000. The total, therefore, of actual immigrants since 1900 will be about 266,500. Assuming that their marriage-rate is no greater than our own, *i.e.*, one married couple to every four members of the population, and that the average of their families is seven children, we get something like an additional 466,300 to add on as the result of natural increase. This gives us, therefore, a possible total of 732,800, or three-quarters of a million of people of foreign extraction quite half of which are of Asiatic origin. Certain corrections should of course be made, such as death-rate and the impossibility of the more recent immigrants having as many as seven children. But the deductions to be made for these corrections will be more than balanced by the fact that these immigrants have been coming into England long previously to the year 1900, and that their marriage-rate is probably higher than I have assumed. It should be borne in mind that the next three-quarters of a million—owing to the law of geometrical increase—will be produced much more rapidly than the first. One million people—to deal with round numbers—of foreign extraction will give us 250,000 married couples (on a conservative estimate); and an average of seven children to each of these will give us within the next 20 to 30 years another 1,750,000 persons; the following 20 to 30 years would see another additional increase of 3,062,500 persons of foreign blood. The next 40 to 60 years will thus see a

population of foreign origin of about 5,000,000 in our midst. This statement takes no account of the annual entries that will in the meantime be going on from now until, say, 1959. This will give us, say, an additional 800,000, plus a natural increase of 1,400,000; a total roughly of 2,200,000 added on to the 5,000,000 derived from the people already with us. It is a serious problem deserving anxious inquiry and appropriate action. Certain political consequences will accrue from this large number of foreign elements in England, but as this article is not concerned with political considerations, they will not be discussed here. A consideration of the British birth-rate will at once convince us that a silent supplantation of our race by other races largely of Eastern origin is relentlessly proceeding, without our realising its significance; for the average size of an English family nowadays does not approach such a figure as seven children. In most ranks of English society the birth-rate is falling rapidly. Among the more thrifty members of the artisan class it has halved itself in a period of 24 years,¹ and at the present time the average size of the family of parents whose children attend the elementary schools appears to be about four.² The professional classes, excluding the military and clerical families, have a still smaller average of about three. Members of the old Regular Army have declined still more, and produce only about 2 per family. The landed gentry are only slightly better than the professional classes as a whole, and their average is only 3.13 children per family. Clerical families seem to have declined the least with an average of 4.2 children.³ Thus it appears that no class in the English community is doing more than merely maintaining its position. None are increasing in numbers, while the military, landed and professional classes generally are gradually but surely dwindling. For, as Mr. and Mrs. Whetham have pointed out, "it is necessary in order that a population shall maintain its numbers, for every family to produce four children. On the average of large numbers, two of these four children will die early or have no offspring themselves, and the other two are left, merely replacing their parents." But after all, such an average only maintains the number of people who marry. It does not suffice to replace those people who never marry. Such an average birth-rate is only sufficient to maintain equilibrium in the population as a whole if the death-rate does not exceed somewhere about 15 per 1,000. If the death-rate rises above this, then the birth-rate of even the more efficient portions of the artisan class is no longer sufficient to maintain its numbers. The more desirable sections of the English race are thus in an unenviable position. They are barely holding on, and on top of this they have suffered casualties in the war that run into nearly three millions, of which 620,000 represent killed.⁴ The rest of the 3,000,000 include a large proportion of maimed and disabled men who will never marry.

¹ Returns of Friendly Societies.

² Dr. Tredgold.

³ Mr. and Mrs. Whetham.

⁴ The 620,000 represents the British contribution and does not include the Dominions or the Colonies.

Every year a large number of English emigrants leave our shores. The net loss in 1913, for instance, was 107,000. Yet on the whole, our population increases. In the decennial period 1901-1911 it increased in England by three and a half millions. What is the meaning of this increase? It is a question that ought to be most accurately and exhaustively examined. I do not pretend to fully examine the problem. My experiences of the foreign population in the East-end of London, and of information I have gleaned of the conditions in Manchester, impel me to say there are some questions which men of the English race should answer while there is still time to avoid the consequences of the indifference shown to this problem in the past. If the more efficient portion of the race is only just maintaining its numbers, while some part of it is actually dwindling and another part of it is emigrating, it does seem necessary to inquire into the nature of the material which gives us this increase in our population. When we bear in mind that 19,000 immigrants have annually settled in this country and have produced large families in recent times, and we recollect that under present political conditions the tendency will be progressively upwards, it is not difficult to see where one of the factors of our increased population comes from.

If it be true that type of mentality is inherited and that the capacity of conforming to certain traditions is a product of racial evolution and is also inherited, it is clearly expedient, in the interests of the English race, to carefully analyse the racial characteristics and behaviour of the immigrants who come to our shores. Are they physically as sound as our own people? Is their mentality of a desirable type? Are their morals such as our race endorses? Are they capable of commingling and merging with our people? Are they loyal to traditions, laws and customs that find ready acceptance by men of English blood? Unless we can answer these questions affirmatively the time is surely ripe and the need imperative to consider the situation fairly and justly in the interests of our own kith and kin.

The information which is given in the eighth report of H.M. Inspector under the Aliens' Act of 1905, shows that these immigrants are a very diverse collection of people, and include Russians, Poles, Germans, Dutch, Norwegians, Swedes, Danes, Belgians, French, Austrians, Hungarians, Italians, Swiss, Spaniards, Portuguese, Bulgarians, Roumanians, Servians, Montenegrins, Greeks, Ottomans, Chinese, and "other nationalities." And if it is permissible to add one's own recent observations, there seems to be additionally a certain and rapidly increasing number of African negroes.

Consideration of the information contained in this report brings us face to face with a question which sooner or later our people must deal with, or perish. And the question is this: Upon what basis are we going to accept racial identification? Is it to be the biological or the legal basis? Are we to regard a man as Russian simply because he says he is a Russian, or because he has lived in Russia, or has become naturalised as a Russian? And, if after he has become naturalised in one country, he removes from that country and elects to be naturalised again, are we to believe that he is an Englishman? Or are we to stand fast upon the

certain grounds of physical racial qualities, and if the immigrant shows Eastern characteristics make up our minds that he is an Oriental and not a Caucasian? It is the more necessary to determine at once which alternative we are going to accept, because as we do the one or the other, so will our efforts in the interests of the English race be futile or fruitful. The legal basis of definition asks us to believe that "a man born in a stable has thereby become a horse." That is a conception quite unthinkable to the biologist. I therefore propose to proceed upon the anthropological basis which rests upon racial characteristics.

Upon this basis, an examination of the foreign immigrant population in our midst shows that we may divide it broadly into two categories, the Caucasian¹ group and the Asiatic or Oriental group. It is with the latter that I intend to deal in this article, for it is of that group among the immigrants that I have had the most personal experience, and on account of its Eastern origin, affinities and activities, it presents the greater menace to our own race and traditions. It is a strange fact—showing the divorce of legal forms from biological realities—that in none of the official communications which I have consulted is the existence of this Asiatic group in any way adequately indicated. My experience, backed by evidence derived from very reliable sources, shows that 90 per cent. of the immigrants who are officially classified as Russians, Poles, Germans, Austrians and Hungarians, are not really members of these peoples at all, but have had their origin in certain areas of Asia. The great, teeming masses of foreign immigrants in the East-end of London and in North Manchester, as well as elsewhere in England, have certain well-marked, unmistakable physical attributes and temperamental dispositions.

The Asiatic, racial *origin* of a large part of the immigrants pouring into England is of very grave importance, because the "Easterner" is not a "Westerner" and never can be so. His intellectual outlook, mentality, traditions and customs are not ours. They are poles asunder. Physically, these particular immigrants differ from us as much as they do mentally. There are certain diseases which they are liable to contract and thereby increase the opportunities of infecting our own people. But apart from disease, they differ markedly from our race in what we may call the normal physical equipment. The first thing that strikes every observer is an Asiatic type of countenance. It is marked by the prominent cheek-bones, the sallow complexion, the full, rather protruding eyes; and occasionally by the so-called "oblique-eye," the thick lips—especially the lower one—and the very coarse, dark, in many cases black, hair of some Asiatic races. The "oblique-eye" and the prominence of the cheek-bones vary a good deal in degree. But the coarse hair, especially as seen on the nape of the neck, seldom varies. This foreign element can, on this account, be detected by inspection from behind with the same ready facility as in front. The sallow, often swarthy, complexion is present in practically every case. The "oblique-eye" is a little evasive. One would not, strictly speaking, like to call it by that name. It can more

¹ I use the term Caucasian to include the three great European races, *i.e.*, Nordic, Mediterranean and Alpine.

accurately be described, I think, by saying that the lower eyelid, and occasionally the upper, has not the marked concave curve of the European. But there is something, too, about the features and general behaviour which mark these immigrants as belonging to a particular branch of the Asiatic stock. This is borne out at once if we consult a Postal Directory for the East-end of London and read the names there revealed in the light of historical records as they bear upon Europe in the Middle Ages, and in the light of contemporaneous experience. To permit any admixture of this immigrant race with our people, whether by marriage—monogamous or polygamous—or by interpolation, is to produce a hybrid community of very undesirable character, to deteriorate the physical and mental equipment of our race, and eventually to end the English race in England. The immigrants are not gametically or somatically constituted as our people are. There is little sportsmanship about them. They do not love manly games and exercises as the Englishman does. The contrast between the two in their attitude to sport—both in athletics and in general bearing towards life—marks them at once as divergent products of evolution.

The Englishman's idea of sport is to stand up to punishment and to take risks. For "Viking blood" like his there is no sport unless there is an element of adventure. That is why as a race we are explorers, pioneers, footballers, horse-masters and yachtsmen. In a biological fact of this sort we may find the explanation as to why it fell to two Englishmen to accomplish the first flight across the Atlantic by the direct and continuous route, and the first flight from England to Australia. It is innate in the gametic constitution of our people to do these things.

The conception of sport and chivalry of this Oriental race, as we have seen it manifested, especially since 1914, is the very antithesis of that of the Englishman. It is the desire of these immigrants to avoid punishment, even at the price of dignity and honour. They prefer to run no risks. They seek the safest possible manner of getting the better of their opponents or competitors. And if one may judge by experiences in the East-end of London throughout the years 1914-1918—and it is a very good test—one is forced to the conclusion that these particular immigrants could have contributed, as a race, practically nothing on the field of battle to winning this war, and that to its name no heroic deeds worthy of an epic can be recorded. And biologically there is nothing surprising in this, for they are of a race which is hereditarily incapable of anything else. They resorted to every possible device and misstatement, even disowning all nationality, in order to evade military service. Our race played the game while these immigrants fattened in safety and under a double protection. In their frenzied efforts during the air raids to preserve their own skins, they frantically pushed through women and children, severely crushing them and even trampling upon them if they fell. These fine specimens of immigrant manhood cared not who sank so long as they reached shelter first. Their frantic cries of fear were even more craven than their deeds—if that were possible—and it was necessary to hear them and to see them in contrast with our own people to comprehend how wide the hiatus which separated the two races.

And we who love England, who remember her past and look to her future, contemplate with indignation and repugnance the permanent settlement in this country of a race so craven that it manifests no chivalry and will not fight. From the eugenic standpoint this is a fact which, in the interests of our race, our honour calls upon us to face. The presence of such people among our own, the hereditary traits which they hand on to successive generations, and the increase by prolific births, will in the long run impair our race.

So long as a race retains even a part of its most virile and gifted class it has a chance of revival. There are not many men of the typically English type remaining. The price of Empire and of self-defence has had to be paid in the lives of such men. But there is still with us a great reservoir of that English character we want, in the women of that type. England still contains a large percentage of the tall, well-built, blonde, blue- or gray-eyed type, who recall to us the men that fashioned England, who were among the first to go to France in 1914 and 1915, and who laid the traditions of our national life, of our statecraft, and of our fighting services. We know enough of the inheritance of human characteristics to feel sure that a deliberate attempt—but in the English way of doing it—should be made to increase, among our race, this Nordic type of Englishman and Englishwoman. But a recognition of this eugenic truth, the desire to produce for England those boys whom Sir William Robertson eulogised, the determination to face a strenuous life in the rearing of a family for the sake of England, are necessary before even a start can be made along the chief road by which England's future and her world-wide Empire may be assured. Upon the tall, blonde type which still remains within these Islands there is thus imposed by the fate of circumstance, a grave and noble responsibility. For this is the type that must at all costs not only preserve itself against extinction, but must multiply until all the needs of the Empire are met. The lessons of history and the teachings of biology indicate, in unison, that this is the only way by which English civilisation may endure and extend for another epoch in the history of mankind.

“The worth of a nation in the long run is the worth of the individuals composing it.” And when we recall the history of our race we shall be inclined to agree with General Sir William Robertson, “that there is no boy like the English boy” with which to replenish our depleted stock. Bearing in mind that “life is a continual struggle between nations, as in the rest of Nature, and that if we ignore that fact we place ourselves in imminent peril of destruction,” we cannot fail to recognise that if the “English boy” is supplanted in these Islands by a race devoid of sportsmanship and the chivalry that is associated with martial qualities, our end cannot but be otherwise than incompatible with the great and glorious heritage of the English race.